John Carter Brown.

BOUND BY F. BEDFORD

THE

Glorious Progress

OF THE

GOSPEL,

AMONGST THE

Indians in New England.

MANIFESTED

By three Letters, under the Hand of that famous Instrument of the Lord Mr. JOHN ELIOT, And another from Mr. *Thomas Mayhew* jun: both Preachers of the Word, as well to the *English* as *Indians* in *New England*.

WHEREIN

The riches of Gods Grace in the effectuall calling of many of them is cleared up: As also a manifestation of the hungring desires of many People in sundry parts of that Country, after the more full Revelation of the Gospel of *Jesus Christ*, to the exceeding Consolation of every Christian Reader.

TOGETHER,

With an Appendix to the foregoing Letters, holding forth Conjectures, Observations, and Applications.

By *I. D.* Minister of the Gospell.

Published by EDWARD WINSLOW

Mal. 1. 11. *From the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incence shall be offered unto my Name, and a pure Offering; for my Name shall be great among the Heathen, saith the Lord of Hosts.*

LONDON Printed for *Hannah Allen* in *Popes-head-Alley*. 1649.

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JOHN CARTER BROWN

TO THE

RIGHT HONOURABLE THE Parliament of England

AND THE COUNCELL OF STATE.

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Right Honourable,

THat former Narative called, *The clear Sunshine of the Gospel, breaking forth upon the Indians in New-England*; dedicated to your Honours by divers Reverend and eminent Ministers of the Gospell in and about the City of London, found such acceptance in your House, as it begat a debate amongst your selves, how the Parliament of England might be serviceable to the Lord Jesus, to help forward such a work begun; which conduced so abundantly to the glory of God, and good of men in the salvation of their soules. And in order thereunto your Honours were pleased to referit to the Committee of forraign plantations, to prepare and bring in an Ordinance *for the encouragement and advancement of Learning and Piety*

Piety in New England, as appeareth by your Order March 17. 1647. This Honourable Committee with great readinesse and chearfulnesse took it into their serious consideration, and presented the result of their mature debates to this honourable House: But so many and weighty have been the occasions and businesses of the House, that however the nature of the work and my duty (being appointed Agent though unworthy) on the behalf of New-England to this Parliament: yet durst not presse too hard to interrupt the great affaires your Honours have been in hand withall. Nevertheles, I do now crave leave, humbly to acquaint you, that what was then judged deficient in the power granted to the Feoffees in that Ordinance, is since corrected and amended, and attendeth your Honours leisure for compleating and finishing the same.

Undoubtedly the common enemy of mans salvation hath rejoyced that this work so happily begun, hath not as yet received that countenance and encouragement from hence, which your Honours intended and resolved many months since. Nevertheles, I trust the most wise God hath turned this appearing losse into gaine, by affording your Honours and the Nation a more clear account of the reall and glorious Progres of the

Gospel

Gospel among those poor Indians in AMERICA, by such Intelligence I very lately received from thence, under the hands of those Reverend & learned Ministers, which are principally employed in preaching the Gospel to them in their own Language. And as I am daily and earnestly called upon to publish the same, that the whole Nation may be acquainted therewith: So I took it to be my duty to present it in the first place to this honourable HOUSE, and the Councel of State; that your HONOURS might perceive how these poor Creatures cry out for help; Oh come unto us, teach us the knowledge of God, tarry longer with us, come and dwell amongst us, at least depart not so soon from us. And others of them whose dwellings are near the Habitations of the English, (whose hearts God hath touched) calling for and demanding a free and full participation of all the Ordinances of Jesus Christ. All which, and much more is evidently held forth in the following Narrative, which I have with all faithfulnes collected and transcribed, according as I received the same from persons that were Actors therein, and are of known Integrity.

There are two great questions Right Honourable, which have much troubled ancient and mo-

modern writers, and men of greatest depth and ability to resolve: the first, what became of the ten Tribes of Israel, that were carried into Captivity by the King of Syria, when their own Countrey and Cities were planted and filled with strangers? The second is, what Family, Tribe, Kindred, or people it was that first planted, and afterwards filled that vast and long unknown Countrey of America? Now however I confesse questions are sooner asked then resolved; yet let me acquaint your Honors, that a godly Minister of this City writing to Rabbi-ben-Israel, a great Dr. of the Jewes, now living at Amsterdam, to know whether after all their labor, travells, and most diligent enquiry, they did yet know what was become of the ten Tribes of Israel? His answer was to this effect, if not in these words, That they were certainly transported into America, and that they had infallible tokens of their being there. Unto which if I may take the boldnesse to adde what my self, with many others in New England have observed in the practice of the Indians there, in relation to some things enjoyned in the ceremoniall Law of Moses, about the purification of weomen, which no men at this day do observe, nor beside the Jewes were ever known in that

strict-

strictness to observe, as these Indians there daily do: As also if the principles of the most grave and sober amongst them, not only in reference to a Deity, the soule of man, the immortality of the soule, and an eternity after death in happines or misery; but also their manifold daily expressions, bewailing the losse of that knowledge their Ancestors had about God, and the way of his Worship; the general deluge, and of one man only that ever saw God, which they hold forth to be a long time since, (even with the greatest expression of length of time that may be) which certainly *I* believe to be *Moses*. As also if many other Circumstances well known to many, (but not fit to be at large expressed in any *E*pistle) be duly considered, *I*t is not lesse probable that these Indians should come from the Stock of *Abraham*, then any other Nation this day known in the world: *E*specially considering the juncture of time wherein God hath opened their hearts to entertain the Gospel, being so nigh the very years, in which many eminent and learned Divines, have from Scripture grounds, according to their apprehensions foretold the conversion of the *Jewes*. However Right Honourable, the work of communicating and encreasing the light of the Gospel

pel is glorious in reference to *Jewes* & *Gentiles*. And as God hath set a signall marke of his presence upon your Assembly, in strengthning your hands to redeem and preserve the civill Rights of the Common-weale: so doubtlesse may it be a comfortable support to your Honours in any future difficulties, to contemplate, that as the Lord offered you (in this designe) an happy opportunity to enlarge and advance the Territories of his Sonnes Kingdom: So he hath not denyed you (as I am confident he will not) an heart to improve the same; and in as much as lies in you to make all the Nations of the Earth, the Kingdoms of the Lord, and of his Christ; that so your Honours may still preserve your interest in his favour, which is and shall be the prayers of

Your Honours most humble Servant,

EDWARD WINSLOW.

THE GLORIOUS PROGRESSE of the Gospel amongst the *Indians* in *New-England*,

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IN the year of our Lord, 1646. it seemed good to the most high God, to stirre up some reverend Ministers of the Gospel in *New-England*, to consider how they might be serviceable to the Lord Jesus, as well towards the Natives of that Countrey, (as to their owne Congregations and Churches, over which the Lord had set them) in bringing them to a right understanding of God and themselves; and so by degrees to hold forth unto them that Salvation by Jesus Christ to all that should beleeve and obey his Commands; perswading themselves, that God might have a select people amongst these Heathens, and that for that end amongst many others he had planted so many Christian Congregations so neer them. And however the *English* were not wholly negligent this way, but had in sundry parts of the Countrey long before brought divers to a pretty competency of right understanding in the mystery of salvation, who lived orderly, and dyed hopefully; yet till such time as they were more generally acquainted with our conversation amongst our selves, and with our demeanor towards them, as well in peace, as in such warres they had unavoidably drawn upon themselves; whereby they had such experience of the justice, prudence, valour, temperance, and righteousnesse of the *English*, as did not onely remove their former jealousies and feares concerning us, and convict them of their owne uneven walking; but begat a good opinion of our persons, and caused them to affect our Laws and Government.

Till now (together with the want of language) we had but some few that were wrought upon; But in this acceptable year of the Lord, (being it seems the appointed season for their visitation) God having stirred up these Ministers to seek a Blessing upon their endeavours, and direct them in a right way; they found the answer of their prayers by the good acceptation they had amongst the poore *Indians* where they first went, &c. who soon became in love also with our Religion, and mightily hungred and thirsted after the Knowledge of God in Christ, as was published and made apparant to this Nation by a short Treatise, called, *The day-breaking, if not the Sun-rising of the Gospel With the Indians in New-England.*

In the year 1647. being here upon some speciall service for the Countrey, Letters came to my hands with some Papers from Mr. *Tho. Shepard*, Pastor of the Church at *Cambridge* there, which held forth a greater warmth of heavenly heat upon their (former frozen) spirits; which I communicated to some eminent Ministers of and neere the City of *London*; *viz.* Mr. *Marshall*, Mr. *Downham*, Mr. *Thomas Goodwin*, Mr. *Whitaker*, Mr. *Nye*, Mr. *Case*, Mr. *Calamy*, Mr. *Sydrack Simpson*, Mr. *Ash*, Mr. *Greenhill*, Mr. *Carter*, and Mr. *Bolton*: And such was the esteem these reverend men had of it, as by two severall Epistles under their hands they recommended it to the Parliament of *England*, as a thing worthy their notice, care, and furtherance: And secondly, to the godly and well-affected of this Nation, who pray for, and rejoyce in the thrivings of the Gospel of our Lord Jesus. This Narrative was also published, and called, *The clear Sun-shine of the Gospel breaking forth upon the Indians in New-England.*

In the year 1648. our Letters miscarried many of them, in that the Ship that brought them was taken by the Prince of *Wales*, to the Countries great prejudice, as well as many other Vessels and their lading formerly; by which miscarriage I was wholly hindred from giving any further account till this instant, 1649.

And now having received some Letters, and others brought to me by divers of quality here residing at present, that appertaine to *New-England*; and being exceedingly pressed to publish them by many godly and well-affected of the City and parts adjacent, I shall by Gods help publish them all, or so many of them as concernes the *Indian* work; and if any doubt my faithfulnesse herein, (as I hope none will that know me) I shall most willingly shew them the Originalls themselves. And before I come to this years Letters, I received from Mr.

Eliot

Eliot, shall begin with one came to my hands, (dated *Nov.* 16. 47.) after the last Treatise was put out. And I the rather take this course, lest the young man should be discouraged in his labours so hopefully begun; his name is Mr. *Mayhew*, who teacheth the Word both to *English* and *Indians* upon an Island called formerly *Capawack*, by us *Morthas Vineyard*, by which you may see 'tis not one Minister alone that laboureth in this great work: His Letter followeth:

SIR,

THe encouragements I met withall touching the *Indians* conversion, next unto Gods glory, and his gracious promises was, the notable reason, judgement, and capacitie that God hath given unto many of them; as also their zealous enquiring after true happinesse, together with the knowledge I had of their tongue, besides severall providences which hath advantaged my progresse therein; as for instance:

Mr. Mayhews Letter from Capawack, Novemb 18, 1647.

1. There was one *Ieogisoat* about 60. years of age, who was sick of a consuming disease, insomuch as the *Indian Pawwawes* gave him over for a dead man: Upon which resolution of all the * *Pawwawes* in the Island, the sick distressed Heathen upon a Lords day came unto mee (the rest of the *English* being then present) to desire me to pray unto God for him: And so when I had by reasoning with him convinced him of the weaknesse and wickednesse of the *Pawwaws* power; and that if health were to be found, it must be had from him that gave life, and breath, and all things; I commended this case unto the Lord, whereof he rejoyced, gave me thanks, and he speedily recovered unto his former strength.

* Such as cure by devilish sorcery, and to whom the devil appeares sometimes.

2. In this present year 1647. the eldest sonne of one *Vakapenessue*, a great Sagamore of the Island, being very sick, took occasion to send for me to come unto him; and when I came unto him, I found him not more weak in body, then strong in earnest desires, that I should pray unto God for him; so I instructed him, and prayed for him: And when I had ended, of his own accord he spake these words, *Taubot mannit nuh quam Cowin. viz.* I thank thee God, I am heavy to sleep; and so I left him holding forth good affections: But shortly after he was changed altoge-

ther, and contrary to the perswasion of other *Indians* of severall Townes, sought againe unto Witches. The Heathen seeing this, they forsook the * *Wigwam*, saying, We leave the house for the Devill and them that would tarry. This newes being brought me, I much mervailed thereat, yet sent him this message, *viz.* Tell *Saul*, (for the sick man was by the *English* so called) that when I was with him, I thought as then I told him, that he would live, because he sought for life unto the living God, where if any where it was to be found: But tell him now, that I think he will dye. I also added the example of *Ahaziah*, who because he had the knowledge of the great God, and sought unto an inferiour God, God was angry with him, and killed him: And so for that this *Saul* was informed of the true God, and is fallen from him to the earthen gods here below; that God will kill him also; and so it shortly came to passe.

* The Indians so call their houses.

3. Not long after a * *Sagamore*, called, *Towanquattick*, had his eldest sonne, whose name is *Sachachanimo*, very sick of a Feaver; this young man sent for me to come unto him; and when I came, his father and himself desired me to pray for him, the which I did in their owne language, and promised to come againe unto him very shortly, if he mended not, and use some other meanes also for his recovery: When I came againe unto him, I found him very ill, asked him (together with his friends) whether they were willing I should let him blood? acquainting them that we used so to do in such cases. After some consideration, they consented thereunto, notwithstanding the *Pawwaws* had told them before, that he should dye, because he sought not unto them: so I bound his arme, and with my Pen-knife let him blood; he bled freely, but was exceeding faint, which made the Heathen very sad; but in a short time, he begun to be very cheerfull, whereat they much rejoyced, &c. So I left them, and it pleased the Lord the man was in a short time after very well.

* A Prince or Ruler amongst them.

In these providences the Lord hath manifested both mercy and judgement, and it is, that he may raise up the Tabernacle of *David* that is fallen, and close up the breaches thereof, and raise up its ruines, and build it as in the dayes of old, that they may possesse the Covenant of *Edom*, and of all the Heathen which are called by my Name, saith the Lord that doth this.

But

But I pray you take notice of a speech of *Towanquatticks* (being the Father of the young man recovered) who lamenting the losse of their knowledge said unto me, * *That a long time agon, they had wise men, which in a grave manner taught the people knowlege, but they are dead, and their wisedome is buried with them : and now men live a giddy life in ignorance till they are white headed, and though ripe in yeares, yet then they go without Wisedom unto their graves.* He also told me, that *he wondred the English should be almost thirty yeers in the Country, and the Indians fools still; but he hoped that the time of knowledge was now come*; wherefore himself with others desired me to give them an Indian meeting, to make known the word of God unto them in their own tongue. And when he came to me to accomplish his desire thereabout, he told me, that * *I should be to them, as one that stands by a running River, filling many vessels: Even so should I fill them with everlasting knowledge.* So I undertook to give them a meeting once a moneth; but as soon as the first exercise was ended, they desired it oftner then I could well attend: but once a Fortnight is our setled course. This I present to your consideration, entreating you to present us unto the Lord for wisedom, to preach unto the Heathen the unsearchable riches of Christ, that so the root of *Iesse* standing for an Ensigne of the people, the Gentiles may seek unto it, and his rest shall be glorious, *Amen.*

An indian speech worthy our consideration.

The better sort of them are full of such like expressions, affecting to speak in Parables.

Great Harbour in the Vineyard
18. of the 9. 1647.

Yours in the best Bonds
Tho. Mahew, junior.

* *In the next place, I shall present you with some Letters of that painfull yet unwearied Minister of the Gospel, Mr.* John Eliot, *who notwithstanding his faithfull labours in teaching that Church or Congregation of the English, over which the Lord hath set him at* Roxbury *in the Government of the* Massachusets, *yet taketh all occasions, (neglecting no opportunity, whether more remote, or neere at hand) to advance the glory of God, in calling those poor heathen to the saving knowledge of Jesus Christ, and satisfying those hungry soules by administring the bread of life unto them. And however I cannot give you his first large Letter (as he tearmes it) being sent by Way of* Spaine, *and by that meanes not yet come to my hands, yet take his second in his own words, which will minister abundance of sweet consolation to every*

Christian

Christian Reader, that God should in these latter times so magnifie his glorious grace in extending his everlasting mercies to those poor naked Indians. His Letter followeth.

Worthy Sir,

Mr. Eliots 2. Letter in 48. concerning the progresse of the Gospel among the Indians.

YOur cordiall and faithfull endeavours, &c. I am bold now by the way of *Virginia*, to trouble you with a few lines, to expresse the thankfulnesse of my heart unto you, for that one part of your care, love, and labour in furthering this work of preaching Christ to these poor *Indians*, and declaring to them the way of eternall life and salvation; which work I blesse the Lord goeth on not without successe, beyond the ability of the Instruments: It is the Lord, the Lord only who doth speak to the hearts of men, and he can speak to theirs, and doth, (blessed be his name) so effectually, that one of them I beleeve verily is gone to the Lord; a * woman, who though she was not the first that came into the knowledge of Christ and the Gospel, yet she was the first of ripe yeares that hath dyed since I taught them the way of salvation by Jesus Christ, and the onely one. And though of the living I will not say much, yet of the dead I may freely speak; After I began to preach unto them, her husband and she did quickly come in; and after she came, she was a diligent hearer; and out of desire to live where the word of God was taught, they fetched all the corne they spent, sixteen miles upon their backs from the place of their planting: She was industrious, and did not goe about to *English* houses a begging, as sundry doe, (though it is well reformed now with many of them) but kept home, kept her children to labour, making baskets to sell, &c. She quickly learned to spin well (for I got some wheels, but want meanes to supply them and order them.) Her life was blameless after she submitted to the Gospel, and was exemplary: She was the first woman that asked a question (by another man propounded for her) which was this; *When my Husband prayeth in his house, my heart thinketh what he prayeth; Whether is this praying to God aright or no?* I thought it a fit question for a woman. She dyed of a sickness she took in childbed: I severall times visited her, prayed with her, asked her about her spirituall estate? *She told me she still loved God, though he made her sick*

A precious testimony of an indian woman conceived to dye a Christian.

ſick, and was reſolved to pray unto him ſo long as ſhe lived, and to refuſe powwawing. She ſaid alſo, *that ſhe beleeved God would pardon all her ſins, becauſe ſhe beleeved that Ieſus Chriſt dyed for her; and that God was well pleaſed in him, and that ſhe was willing to dye, and beleeved to goe to Heaven, and live happy with God and Chriſt there.*

It may be you may mervell at, and ſcarce credit ſuch expreſſions: but they are the points of Catechiſme which I conſtantly teach the Children; and the Children can very readily anſwer me in them; and they be truths now familiarly known by the attentive hearers, whereof ſhe was one. And moreover of her own accord, ſhe called her children to her, eſpecially two up-grown daughters, which ſhe had before ſhe married this man, and ſaid to them, *I ſhall now dye, and when I am dead, your Grand-Father and Grand-mother, and Unckles, &c. will ſend for you to come live amongſt them, and promiſe you great matters, and tell you what pleaſant living it is among them; But doe not beleeve them, and I charge you never hearken unto them, nor live amongſt them; for they pray not to God, keep not the Sabbath, commit all manner of ſinnes and are not puniſhed for it: but I charge you live here, for here they pray unto God, the Word of God is taught, ſins are ſuppreſſed, and puniſhed by Lawes; And therefore I charge you live here all your dayes.* And ſoon after this ſhe dyed, and it fell out indeed as ſhe had ſaid, for there was earneſt ſending and ſoliciting for the maids to live with them: ſo that the caſe was propounded to me on a Lecture day; and their Father in law oppoſed it, not only as adjudging it evill, but becauſe of their mothers charge; and by this meanes I came to know the Story. And though they doe, as you know, abhor the remembrance of their dead friends; yet when I take occaſion to ſpeak of her, and my reaſons of hope that ſhe is gone to heaven, they entertian it with joy, and ſometimes with teares: I have been too tedious in this Story, yet I doubt not but it will be acceptable unto you.

A precious dying ſpeech of an indian woman to her children.

For the further progreſſe of the work amongſt them, I doe perceive a great impediment; Sundry in the Country in divers places would gladly be taught the knowledge of God and Ieſus Chriſt, and would pray unto God, if I could goe unto them, and teach them where they dwell: but to come to live here among or neer to the *Engliſh*, they are not willing, becauſe they have neither

Note what hinders the progreſſe of the Goſpel amongſt them

ther tooles, nor skill, nor heart to fence their grounds; and if it be not well fenced, their Corne is so spoyled by the *English* Cattell, and the English so loath to restore when they want fence, that its a very great discouragement to them and me; so that few come to dwell at the neer places where I ordinarily teach, onely some strangers do come to hear, and away again: So that I plainly see, the way to do them good must be this. A place must be found (both for this and sundry other reasons I can give) some what remote from the English, where they must have the word constantly taught, and government constantly exercised, meanes of good subsistance provided, incouragements for the industrious, meanes of instructing them in Letters, Trades, and Labours, as building, fishing, Flax and Hemp dressing, planting Orchards, &c. Such a project in a fit place, would draw many that are well minded together: but I feare it will be too chargeable, though I see that God delighteth in small beginnings, that his great name may be magnified.

Few of our Southern Indians incline this way, onely some of *Tihtacutt*. Young *Ousamequin* is an enemy to praying to God, and the old man too wise to look after it. Our *Cutshamoquin* hath some subjects in *Marthas* Vineyard, and they hearing of his praying to God, some of them doe the like there, with some other ingenious Indians, and I have intreated Mr. *Mahew* (the young Scholler, son to old Mr. *Mayhew*) who preacheth to the English, to teach them; and he doth take pains in their Language, and teacheth them not without successe, blessed be the Lord. And truly I think all the Ministers that live neer them should do well to do the like, I have earnestly solicited many so to do, and I hope God will in his time bow their hearts thereunto. But I perceive our Western Indians up into the Inland do more earnestly embrace the Gospel. *Shawanon* the great *Sachym* of *Nashawog* doth embrace the Gospel, and pray unto God. I have been foure times there this Summer, and there be more people by far, then be amongst us; and sundry of them do gladly hear the word of God, but it is neer 40. miles off, and I can but seldom goe to them; wherat they are troubled, and desire I should come oftner, and stay longer when I come.

Examples in Superiors very prevalent.

There is a great fishing place upon one of the Falls of *Merimack* River

River called *Pautucket*, where is a great confluence of Indians every Spring, and thither I have gone these two yeares in that season, and intend so to doe the next Spring (if God will.) Such confluences are like Faires in *England*, and a fit season it is to come then unto them, to teach them to know God, and Iesus Christ, and call upon his name. For whereas there did use to be gaming and much evill at those great meetings, now there is praying to God, and good conference, and observation of the Sabbath, by such as are well minded; and no open prophanesse suffered as I heare of, and my comming amongst them is very acceptable in outward appearance. This last Spring I did there meet old *Papassaconnaway*, who is a great *Sogamore*, and hath been a great Witch in all mens esteem (as I suppose your self have often heard) and a very politick wise man. The last yeare he and all his sonnes fled when I came, pretending feare that we would kill him: But this yeare it pleased God to bow his heart to heare the word; I preached out of Malachi 1. 11. which I thus render to them; *From the rising of the Sun, to the going down of the same, thy name shall be great among the Indians, and in every place prayers shall be made to thy name, pure prayers, for thy name shall be great among the Indians.* Whence I shewed them, what mercy God had promised to them; and that the time was now come wherein the Lord did begin to call them to repentance, and to beleeve in Christ for the remission of their sins, and to give them an heart to call upon his name, forsaking their former wayes of *pawwawing*, and praying to the Devill, &c. And when I had done preaching, they began to propound questions, and one of them propounded this; If it be thus as you teach, then all the world of Indians are gone to hell to be tormented for ever, untill now a few may goe to Heaven and be saved; Is it so? These principles of a twofold estate after this life, for good and bad people, Heaven and Hell, I put amongst the first questions that I instruct them in, and catechise the children in; and they doe readily embrace it for a truth, themselves by their own traditions having some principles of a life after this life, and that good or evill, according to their demeanour in this life. After a good space, this old *Papassaconnoway* spake to this purpose, that indeed he had never prayed unto God as yet, for he had never heard of God before, as

now he doth. And he said further, that he did beleeve what I taught them to be true. And for his owne part, he was purposed in his heart from thenceforth to pray unto God, and that hee would perswade all his sonnes to doe the same, pointing at two of them who were there present, and naming such as were absent. His sonnes present, especially his eldest sonne (who is a * Sachim at *Wadchuset*) gave his willing consent to what his father had promised, and so did the other who was but a youth. And this act of his was not onely a present motion that soon vanished, but a good while after he spake to Capt. *Willard*, who tradeth with them in those parts for *Bever* and *Otter Skins*, &c. that he would be glad if I would come and live in some place thereabouts to teach them, and that Capt. *Willard* would live there also: And that if any good ground or place that hee had would be acceptable to me, he would willingly let me have it. I doe endeavour to engage the *Sachims* of greatest note to accept the Gospel, because that doth greatly animate and encourage such as are well-affected, and is a damping to those that are scoffers and opposers; for many such there be, though they dare not appeare so before me.

The same signification with Sagamore viz one bearing rule among them.

Thus you see by this short intimation, that the sound of the Word is spread a great way; yea, farther then I will speake of; and it appeareth to me, that the Fields begin to look white unto the Harvest. Oh that the Lord would be pleased to raise up many labourers into this Harvest! But it is difficult, not only in respect of the language, but also in respect of their barbarous course of life and poverty; there is not so much as meat, drink, or lodging for them that go unto them to preach among them, but we must carry all things with us, and somewhat to give unto them: So that the comming of Jesus Christ into these parts of the world, is not as he formerly came amongst the Gentiles, a poore underling, and his servants poore, living upon the Gospel where it was accepted among the rich Gentiles: But Christ will come unto these, rich, potent, above them in learning, riches, and power; and they shall flock unto the Gospel, thereby to receive externall beneficence and advancement, as well as spirituall grace and blessings. And thus I bend my selfe to doe to my poor ability: I never go unto them empty, but carry somewhat to distribute among them.

and ſo likewiſe when they come unto my houſe, I am not willing they ſhould go away without ſome refreſhing, neither do I take any gratuity from them unrewarded; and indeed they doe account, that they have nothing worth the giving unto me; onely once when I was up in the Countrey, a poore creature came to me as I was about to take Horſe, ſhaking me by the hand, and with his other hand thruſt ſomthing into my hand, I looked what it was, and it was a penny-worth of * *Wampam*, upon a ſtrawes end; I ſeeing ſo much hearty affection in ſo ſmall a thing, I kindly accepted, onely inviting him to my houſe, that I might there ſhew my love to him.

A beade they make, and is highly eſteemed among the Indians, equal to money with us.

There is another great fiſhing place about threeſcore miles from us, whether I intend (God willing) to go next Spring, which belongeth to the forenamed *Papaſſaconnaway*; which journey, though it be like to be both difficult and chargeable for horſe and men, in fitting proviſions, yet I have ſundry reaſons which bow and draw my heart therennto. I deſire your prayers to the Lord for me and for them, that the Lord would open my mouth to ſpeak in his Name to their underſtandings, that with their hearts they may embrace that meſſage which from the Lord I ſhall bring unto them.

They have no meanes of Phyſick at all, onely make uſe of *Pawwawes* when they be ſick, which makes them loath to give it over: But I finde, by Gods bleſſing, in ſome meanes uſed in Phyſick and Chyrurgery, they are already convinced of the folly of *Pawwawing*, and eaſily perſwaded to give it over utterly as a ſinfull and diabolicall practiſe: but I much want ſome wholſome cordialls, and ſuch other medicines as I have here mentioned in the in cloſed.

The *Indians* about us which I conſtantly teach, do ſtill diligently and deſirouſly attend, and in a good meaſure practiſe (for the outward part of Religion, both in their families and Sabbaths) according to their knowledge; and by degrees come on to labour. I ſhould be over-tedious and troubleſome to you to runne into particulars, onely let me give you a taſte of their knowledge by their Queſtions, a few whereof I did ſometimes ſet downe, though I have ſlipped many, and very materiall ones; theſe queſtions

stions being asked at sundry times, and at sundry meetings of the *Indians*.

Queſt. *How many good people were in* Sodome *When it Was burnt?*

I know not how to pray to Chriſt and the Spirit, I know a little how to pray to God?

Doth the Devill dwell in us as We dwell in an houſe?

When God ſaith, Honour thy Father, doth he mean three Fathers? our Father, and our Sachim, and God.

When the Soule goes to heaven, what doth it ſay when it comes there? And what doth a Wicked Soule ſay when it commeth into Hell?

If one ſleep on the Sabbath at meeting, and another awaketh him, and he be angry at it, and ſay, its becauſe he is angry With him that he ſo doth, Is not this a ſinne?

If any talk of another mans faults, and tell others of it when hee is preſent to anſwer, is not that a ſinne?

Why did Chriſt dyo in our ſtead?

Seeing Eve *was firſt in ſinne, whether did ſhe dye firſt?*

Why muſt we love our enemies, and how ſhall we doe it?

How doth Chriſt redeem and deliver us from ſinne?

When every day my heart thinks I muſt dye, and goe to hell for my ſins, what ſhall I doe in this caſe?

May a good man ſin ſometimes? Or may he be a good man, and yet ſin ſometimes?

If a man think a prayer, doth God know it, and will he bleſſe him?

Who killed Chriſt?

If a man be almoſt a good man, and dyeth; whither goeth his ſoule?

How long was Adam good before he ſinned?

Seeing we ſee not God with our eyes, if a man dream that he ſeeth God, doth his ſoule then ſee him?

Did Adam ſee God before he ſinned?

Shall we ſee God in Heaven?

If a wicked man pray, whether doth he make a good prayer? or when doth a wicked man pray a good prayer?

If a man repent, doth God take away his ſinnes, and forgive him?

Whether did God make hell before Adam ſinned?

If two families dwell in one house, and one prayeth, and the other not, what shall they that pray do to them that do not?

Did Abimeleck *know* Sarah *was* Abrahams *wife?*

Did not Abraham *sin in saying she is my sister?*

Seeing God promised Abraham *so many children, like the starres for multitude, why did he give him so few? and was it true?*

If God made hell in one of the six dayes, why did God make Hell before Adam *had sinned?*

Now the Indians desire to goe to Heaven, What shall we do that we may go thither when we dye?

How shall I bring mine heart to love Prayer?

If one man repent, and pray once in a day, another man often in a day; whether doth one of them go to Heaven, the other not? or what difference is there?

I finde I want wisdome, what shall I do to be wise?

Why did Abraham *buy a place to bury in?*

Why doth God make good men sick?

How shall the Resurrection be, and when?

Doe not Enlishmen spoile their soules, to say a thing cost them more then it did? and is it not all one as to steale?

You say our body is made of clay, What is the Sunne or Moone made of?

If one be loved of all Indians good and bad, another is hated of all saving a few that be good, doth God love both these?

I see why I must feare Hell, and do so every day. But why must I feare God?

How is the tongue like fire, and like poyson?

What if false Witnesses accuse me of murther or some foul sin? What punishment is due to lyars?

If I reprove a man for sinne, and he answer, Why doe you speak thus angerly to me: Mr. Eliot *teacheth us to love one another, is this Well?*

Why is God so angry with murtherers?

If a wife put away her husband because he will pray to God, and she will not, what must be done in this case?

If there be young Women pray to God, may such as pray to God marry one that will not pray to God? or what is to bee done in this case?

Whether doth God make bad men dream good Dreames?

What is Salvation?

What is the Kingdome of Heaven?

If my wife doe some work in the house on the night before the Sabbath, and some work on the Sabbath night, whether is this a sin?

If I doe that which is a sinne, and do not know it is a sin, What will God say to that?

Whether is faith set in my heart, or in my minde?

Why did Christ dye for us, and who did kill him?

By these questions you may see they somewhat savour the things of God and Christ, and that their soules be in a searching condition after the great points of Religion and Salvation. And I will say this solemnly, not suddenly, nor lightly, but before the Lord, as I apprehend in my conscience, were they but in a setled way of Civility and Government cohabiting together, and I called (according to God) to live among them, I durst freely joyne into Church-fellowship amongst them, and could finde out at least twenty men and women in some measure fitted of the Lord for it, and soone would be capable thereof: And we doe admit in charity some into our Churches, of our owne, of whose spirituall estate I have more cause of feare, then of some of them: But that day of Grace is not yet come unto them. When Gods time is come, he will make way for it, & enable us to accomplish it. In the meane time, I desire to wait, pray, and beleeve. But I will proceed no further at this time to trouble you with these things, though I doubt not but they will be acceptable tidings to your heart, and will be an occasion of quickning your prayers for them, and for me also, that utterance may be given mee, and further knowledge of their language, wherein for want of converse, I can make but slow progresse. Thus commending you to the Grace, guidance and protection of God in Christ, I rest,

Yours to be commanded in Jesus Christ,

Roxbury this 12. *of Nov.* 1648.

Jo. Eliot.

In

In the next place I ſhall offer a ſecond Letter of his, written to a Gentleman of New-England, *here reſiding at preſent, upon his urgent occaſions; wherein the Reader may have further light concerning this great work now begun.* Take his Letter as it followeth.

Sir,

YOur faithfull and true love to Ieſus Chriſt is expreſſed evidently to my heart, among other waies very much in your ſolicitous thoughts and care about the good of theſe poor Indians, and the furtherance of their converſion. God guided your diſcretion very ſeaſonably in the Letters and Tokens you were pleaſed to ſend to thoſe leading men, which reallity of love was very thankfully accepted by them, and they deſire thanks to be returned for it, &c.

Your project for their Apparell which you firſt mention, is very fitting, but all the difficulty will be to get ſo much cloath as you ſpeak of: Yet this they doe; ſome old things I have gotten and given them, and ſome they buy; and they carefully keep them till meeting times, and many of them at ſuch times are pretty handſome, both men, women, and children alſo: And whereas ſome good people may think fitting to ſend ſome gifts that way for them, you ſhall find directions here incloſed, what will beſt ſute with their condition.

Your next project for imployment of them in planting Orchards and Gardens, it ſuiteth very well with my apprehenſions, and I have encouraged them that way, and have promiſed them many hundred trees, which I reſerve in nurſeries for them, & hope they ſhall ſet them out, or ſome of them the next Spring. The onely remora the fenſing in of an Orchard, we yet being upon the fencing in of a great Corne field, where they have made (I think) 200. rod of ditching already, ſetting two rayles in the top, and are to ſtone up the banks as they raiſe ſtones in planting. And when the field is fenced, then they ſhall fence Orchards, but they are hindred for want of Tooles, and by bad Tooles diſcouraged; their skill alſo being weak though the tooles were good, but of 30. or 40. I have ſcarce any left. But we muſt endeavour to get a Magazine for them of all manner of Tooles, &c. They had Sawyers

yers at work last winter, and will have more this winter (I hope) for they saw very good board and planke, and could I be amongst them oftner, they would both attend it better, and doe things more orderly.

They are willing to follow my advice in any reasonable thing: onely I am confident of what you write, they must not be bent too hard at first, and I find not many that do so duly consider that point as your self; but because they be not in all points of labour as the *English* be, think all is too little or no purpose. Its hard to look upon the day of small things with patience enough. I finde it absolutely necessary to carry on civility with Religion: and that maketh me have many thoughts that the way to doe it to the purpose, is to live among them in a place distant from the *English*, for many reasons; and bring them to co-habitation, Government, Arts, and trades; but this is yet too costly an enterprize for *New-England*, that hath expended it self so far in laying the foundation of a Common-weale in this wildernesse.

For their Schooling, a Gentleman in *London* (whose name I could never learn) did give ten pounds towards it the last yeare, which I thus disposed of; five pounds I gave to a grave woman in *Cambridge*, who taught the Indian children last yeare; And God so blessed her labours, that they came on very prettily. The other five pounds I gave to the Shcool-master of *Dorcester*, and thither the Children of those Indians that lived thereabout went, with a like good successe, if not better, because the children were bigger and more capable. This 10. l. bill Captain *Harding* paid here, and was to take it at *London*: but I heare nothing from him, no do I know whether the Gentleman will continue his gift: I feare for want of meanes both these Schooles will fall; and the Children like to lose all that they have gotten the first yeare, which is a work had need be closely followed: because they are to learn our language, as well as to read; onely I take my constant course of catechising them every Lecture day, and I thank the Lord, they are (many of them) very ready in their answers in the principles of Religion. And in that exercise I endeavour also to use them to good manners.

Some of *Sudbury* Indians, some of *Concord* Indians, some of *Meistick* Indians, and some of *Dedham* Indians are ingenious, and

pra

pray unto God, and ſometimes come to the place where I teach to heare the word. *Linn* Indians are all naught ſave one, who ſometimes commeth to heare the word, and telleth me that hee prayeth to God: and the reaſon why they are bad is, partly and principally becauſe their* *Sachim* is naught, and careth not to pray unto God: But I am overweariſome unto you, and therefore will go no further at this time; onely this one thing more, whereas it hath pleaſed you to allow 40. s. to the payment of a man who ſhould direct the Indians about their labour, and in planting of Orchards; I ſhall be ſo bold as to appoint ſuch as have deſerved it to call for it, and it ſhall be employed God willing to their beſt furtherance as neer as I can. And thus deſiring God, &c. I remaine.

Bad Governours have an evill influence upon the people.

Roxbury this 13. *of the* 9. 1649.

Yours to be commanded any thing in Chriſt Jeſus John Eliot.

Another Letter Courteous Reader dated in February *laſt, I received alſo from this our Indian Evangeliſt (if I may ſo terme him) and becauſe it is repleniſhed with many pithy queſtions of the Indians, which imply a further progreſſe in knowledge; and ſundry other conſiderable paſſages worthy obſervation, and very delightfull to a Chriſtian ſpirit, I thought it my duty to publiſh it to the world, that ſo it might be a meanes to ſtir up all that are faithfull in Chriſt Jeſus by prayer and otherwiſe to help forward this precious work begun, ſo much conducing to the glory of God, and the good of men.* His Letter followeth.

Much reſpected and longed for in the Lord,

WEre you not about the Lords buſineſſe, an Inſtrument in his hand to manage ſome ſpecial affaires wherein his glory is much concerned, your long abſence could not but be imbittered with manifold troubles to your own ſpirit, as it is like to be with loſſes and inconveniencies to your outward eſtate; but I truſt the Lord will have a ſpeciall regard to all, &c. I perceive others to be ſilent in giving you information about the progreſſe of the Lords work amongſt the poor Indians, and therefore I thought it neceſſary to do it, knowing it will add to your comfort to heare that the Lord is ſtill at worke, but I have done it more largely alreadv

These Lords and Passengers are not yet come to England.

dy in Letters by Mr. *Usher*, by way of* *Maligo*, as also by Mr. *Bracket* of *Braintree*, by the way of *Virginia*, in Letters both to your self, and also to Mr. *Pelham*, &c. I only write now by this Ship, lest it coming in before the other Ships, you should receive some discouragement concerning the work, as if it were sunk in the beginning; but blessed be the Lord it is not so, although the progresse is yet small: It is a day of small things, an Embrio which the Lord expecteth should be furthered by the prayers of the Saints and Churches: And therefore I earnestly begg your prayers, that the Lord would thrust forth more Laborers into this Harvest; and because the meanes is exceeding small and inconsiderable for so vast an enterprize as this is: there is the more eminent need of Faith and Prayer, that the Lord himself, by his speciall grace, favour, and providence, would appear in this matter: for the Lord must raigne in these latter dayes, and more eminently, & observably, overtop all Instruments and meanes: And I trust he will mightily appear in this businesse, as in other parts of the world.

They shal ask the way to Sy-on 1. 30. 5.

I have intimated in my other Letters, what good hopes I have of sundry of them, and that they begin to *enquire after baptisme and Church Ordinances, and the way of worshipping God as the Churches here do*; but I shewing them how uncapable they be to be trusted therewith, whilst they live so unfixed, confused, and ungoverned a life, uncivilized and unsubdued to labor and order; they begin now to enquire after such things. And to that end, I have propounded to them that a fit place be found out for Cohabitation, wherewith they may subsist by labor, and settle themselves in such a way: And then they may have a Church, and all the Ordinances of Christ amongst them. These and other things tending that way, I have propounded to them, and they seeme to me to accept them gladly, and the longer they consider, and the more they confer together of them, the more acceptable they are unto them: And I waying to see how the Lord would carry on this work by the wise and gracious eye & hands of his providence, ☞ I took this to be one *speciall and eminent smile of God*, upon the work that he had stirred up, the *Parliament of England* to take it into consideration, and to order the Committee of Lords and Com-

Commons for forraign Plantations to think of some meet way how they might best advance it: And indeed the way you mention in your Letter which they have taken, (*which I trust is perfected long before this time*,) I conceive to be a way of God, and not only very acceptable to me, but honourable to themselves, and the Nation, to be engaged in so pious and charitable a work, if meanes may hereby be procured to a thorow carrying on the same.

I have also intimated in my other Letters, and sent word again in this, what manner of * provisions of all sorts will be necessary to be sent over, and that special care be had that the tooles for labour of all sorts may be of a good temper and well made; otherwise they will be discouraged, &c. the particulars as well for Phisick and Surgery, as for Cloathing and Instruments for labour of all sorts is inclosed therein: But I will trouble you no further at this time with what I have written in my other Letters, hoping the Lord will bring them to your hands: onely I shall intimate such things as have occurred since the writing of my former Letters.

* It would be neither pleasing nor profitable to mention them, and therefore are left out.

There is an *Indian* living with Mr. *Richard Calicott* of *Dorchester*, who was taken in the *Pequott* Warres, though belonging to *Long* Island; this *Indian* is ingenious, can read; and I taught him to write, which he quickly learnt, though I know not what use he now maketh of it: He was the first that I made use of to teach me words, and to be my Interpreter. Now of late, the Lord hath stirred up his heart to joyn unto the Church at *Dorchester*, and this day I am going to the Elders meeting, to the examination and Tryall of this young man, in preparation for his admission into the Church.

Likewise since I purposed to write to you of these matters, I have taken care to note such Questions as they propound, and I shall here set down such as have been propounded by them since my last Letters: For by them you may guesse at the progresse they make in knowledge.

Questions.

VV*Hy have not beasts a soul as man hath, seeing they have love, anger, &c. as man hath?*

The indwelling of the spirit in us is mysterious,

How is the spirit of God in us? and where is it principally present? Why doth God punish in hell for ever? man doth not so, but after a time lets them out of prison again. And if they repent in hell, why will not God let them out again?

What is Faith?

Whether do you think I have Faith?

a A choice spirikloos after his prayers,

a How shall I know when God accepts my prayers?

How doth Christ make peace betwixt God and man? And what is the meaning of that point?

Why did the *Jewes* give the Watchmen money to tell a lye?

If I heare Gods Word when I am young, and do not believe, but when I am old I believe: what will God say?

b See Eccles. 5. 7.

In wicked dreames doth the soule sin? *b*

Doth the soule in Heaven know things done here on earth?

Doth the soule in *Heaven* remember what it did here on earth before he dyed?

Who first gave Lawes to men?

What is Law?

c A soft and serious spirited Christian eyes his thoughts,

If my heart be full of evil thoughts, *c* and I repent and pray, and a few houres after it is full again, and I repent and pray again; and if after this it be full of evill thoughts again, what will God say?

Why did the earth shake at Christs Resurrection?

What meaneth this, That God will not hold him guiltlesse that taketh his name in vaine?

What force of wicked men is lawfull, and what is not?

What if a Minister weare long hayre, as some other men do, what will God say?

d Forced marriages scrupled by Indians.

If a man will make his Daughter marry a man whom she doth not love, what will God say? *d*

Why

Why doth Christ compare the Kingdom of heaven to a net?
Why doth God so hate them that teach others to commit sin?

SIR,

I Am now streightned in time, and must hasten away my Letters: I can proceed no further at present, and therefore with earnest desires of your Prayers, I commit you to the gracious protection of the Lord, who hath hitherto helped, and will never faile those that trust in him.

Roxbury this
2. of the 12.
1648.

Yours in any service
I can in Jesus
Christ

John Eliott.

AN APPENDIX TO THE foregoing Letters, holding forth Conjectures, Observations, and Applycations of them.

THe works of the Lord are great, sought out of all them that love them, saith the Psalmist, Psal. 111. 3. The word which we render, *sought out*, hath a mighty *Emphasis* in it: Tis a word used sometimes to *Denote* the *Elaborate care* of *digging* and *searching into mines*. And sometimes its made use of to expresse the *accurate labors of those who comment upon Writings*. Indeed there is a *golden mine* in every work of God; and the *foregoing Letters* to a gracious eye, are as a discovery of a far more precious *mine* in *America*, then those *Gold* and *Silver* ones of *India*: For they bring tidings of the *unsearchable riches of Christ* revealed unto poor soules in those parts.

Or if thou wilt (Reader) thou mayest eye *this work of God* as a full *text*: affording matter, both for *Theoretick*, and *practick* conclusions.

I must professe for my self, I could not passe over so rich a mine without diging: nor let passe so full a *text* (as this work of God in *America*) without some short comment: which the request of the worthy Publisher of these precious papers, hath prevailed with me to affix, and publish as an Appendix.

The palpable and present acts of providence, doe more then hint the approach of Jesus Christ: And the Generall consent of many judicious, and godly Divines, doth induce *considering minds* to beleeve, that the conversion of the Jewes is at hand. Its the expectation of some of the wisest Jewes now living, that about the year 1650. *Either we Christians shall be Mosaick, or else that themselves Jewes shall be Christians.* The serious consideration of the preceding Letters, induceth me to think, that there may be at least a remnant of the *Generation of Jacob* in *America*, (peradventure

Conjectures.

(peradventure some of the 10. Tribes dispersions.) And that those sometimes poor, now precious *Indians* (mentioned in those Letters) may be as the *first fruits* of the glorious harvest, of *Israels redemption*. The observation is not to be sleighted (though the observer * modestly said it was *more cheerfull then deep*) that the first Text out of which Mr. *Eliot* preached, was about the dry bones, Ezek. 37. 9. 10. *That by propheſying to the wind, the Wind came and the dry bones lived*: It may be there is not much weight in the observation, that the word which the Indians use for wind, is *Waubon*: and that an *Indian* of that name is, and hath been very sedulous for their conversion: Yet to me there is ground for a very weighty thought; that, that portion of Scripture should be first of all openned to them, which clearly foretold the conversion of *Israel*, *i. e.* The 10. Tribes universally understood, and peculiarly meant by the name or notion of *Israel*, when distinct from *Judah*, as in that propheſy it is) Why may we not at least *conjecture*, that God by a special finger pointed out that text to be first openned, which immediately concerned the persons to whom it was preached: Especially, if (as some credibly affirme) that the *Jewes of the Netherlands* (being intreated thereunto) *informe that after much inquiry they found some of the ten Tribes to be in America*. When our Lord came to *Nazaret*, and standing up to read: Its said there was delivered unto him the book of *Isaias*, and he openned the book, and found it written, *The spirit of the Lord is upon me, &c.* The bringing of that Scripture to our Lords hands so providentially, was a hint (at least) that the present hearers were in an eminent manner concerned in that propheſie. What ever may be in this observation (which I humbly offer to the *searching thoughts of judicious persons*) I am much inclined to conjecture, that there is a sprinkling at least of *Abrahams seed* in these parts, The reasons of my inclination hereunto are these,

* Mr. *Shepherd in the clear Sunshine, &* pag. 33.

1. *They have (at least) a traditionall knowledge of God, as the maker of heaven and earth*. Its true, they talk of other Gods; but yet they hold that the chief God is he, *who made all things*. Which agnition of God, was peculiar to the *Jewes*, in opposition to the *Gentiles*: Hence it was, that when they were Captives in *Babylon*: this was that *Character*, by which they were taught to distinguish the true God (which the *Gentiles* knew not) that he was the *Maker of all things*, Jer. 10. 16.

2. *What*

2. *What ever they attribute unto others, this they peculiarly attribute unto this God,* viz. *that all things both good and evill, are managed by his Providence,* and if they doe but hurt themselves, they say 'tis a note of Gods displeasure: Hence

3. Before ever any of them received any instruction from our *English,* by tradition they were taught, and did *upon observation of a bad year, or other ill successe, meet and weep as unto God; acknowledging it to be his hand of displeasure upon them: And on the other side, upon a good year, or good successe in any businesse, as of War, &c. they used to meet and make a kind of acknowledgement of thanks to God* for it.

4. It is very observable; that they are *carefull to preserve the memory of their Families, mentioning Uncles, Grand-Fathers, and Grand-mothers,* &c. and much studying the advancing of their houses and kindred: A thing which hath a great tang of, and affinitie to the *Jewes* care of preserving the memoriall of their *Tribes.*

5. Those of them who have been wrought upon, tell of *some face of Religion, Wisedom, and manners which long agoe* their Ancestors had, but that it was lost.

6. (To omit other grounds of this conjecture.) The *better and more sober sort of them, delight much to expresse themselves in parables.** A thing peculiar to the Jewes, as those who read their writings, or consider Christs manner of expressing himself, will easily see. *See pag. 5.*

These and the like considerations prevaile with me to entertain (at least) a *Conjecture,* that these *Indians in America,* may be *Jewes* (especially of the ten Tribes.) And therefore to hope that the work of Christ among them, may be as a preparatory to his own appearing.

If these reasons prevaile not with thee (Reader) to give quarter to my conjecture: yet I cannot but perswade my self, that the former Letters soberly & duly weighed, will cause thee to subscribe with me to this conclusion, that, *the work of God among the Indians in America, is glorious, and to be admired by all those, who look after and rejoyce in the appearance of our Lord Jesus,* Surely the *Sun of Righteousnesse* is risen, with *healing vertue under his Wings,* upon those poor hearts, who sate *in darknesse, and the shadow of death.* And

these

theſe godly perſons who fled into *America* for ſhelter from *Prelaticall perſecution*, doe now appeare to be carried there by a ſacred and ſweet providence of Chriſt, to make known his name to thoſe poor ſoules, who have been *Captives to Satan* theſe many Ages. The Chriſtians when ſcattered abroad, went to and fro preaching the word. And I wiſh from my ſoul, that all theſe *Miniſters of the Diſpertion* (as I may call them) in *New-England*; would ſtirre up themſelves to this work of the Lord, which (now it ſeems) he intended in his carrying of them thither. Surely theſe tydings as they are *grounds of rejoycing* to others a far off; ſo they ſhould be much more *incouragements of putting to the hand* of ſuch as are there unto this harveſt of the Lord. And ſo much the rather, becauſe the Goſpel in its advancement amongſt theſe *Weſtern Indians*, appeares to be *not in word only* (as it was by the *Spaniards* among their Indians) *but alſo in power, and in the Holy Ghoſt, and in much aſſurance*: Doe not theſe true reports ſhew *what manner of entrance the Goſpel hath among them*: *and how they turn unto God from Idols* (from their *pawwawes*) to ſerve the *living and true God*, and to *look for his ſonne* from *Heaven*, * &c. 1 Theſ. 1.

See the Womans ſpeec pag. 7. Obſervati

(*Reader*) I intreat thee to beare with me, if in *Commenting upon this work of* God, I offer a few notes to declare that in truth this work of God is not only in the *Letter*, but in the *Spirit* and power of the *Goſpel*. Theſe things I note (and pray doe thou) to this purpoſe.

1. The queſtions which are moved by the Indians comming and come in, are ſuch as are of great and weighty concernment; And ſuch as indeed evince a more then common working of the ſpirit by the word on them. Such are thoſe that concerne *ſpirituall joyning in prayer*, and a *knowledge of Gods acceptation thereof*. Thoſe queſtions alſo that relate to the *marrying of the godly with the wicked* (much like that of the *Corinthians* to *Paul*. 1 *Cor*. 7. and 2 *Cor*. 8.) and thoſe that concern the *evill of thoughts and dreames*, &c. See and conſider the Queſtions.

2. The full caſting off their *Panwaws*; and not ſeeking to them: Although they much idolized them, and albeit they know not as yet, any meanes of help when ſick, but them.

3. Their ſweet and affectionate melting under the word of grace: and their exceeding hungring and thirſting after the enjoyment

Vide pag. 27. joyment thereof. Together with enquiry after *Syon*, and their great joy they declare in their hopes thereof.

4. Laſtly, and eſpecially the reall and undenyable evidences of the work of grace in power upon ſome particular perſons mentioned: and particular that of the *woman* in whom I cannot but note theſe things

pag. 6, 7. 1. Her deſire to live by the ordinance of the word, although with great trouble.

2. Her Exemplarines of life, after the Lord did work upon her.

3. Her reſolutions to love God, *though he made her ſick*. Oh! *could ſhe love God, except he loved her firſt?*

4. Her belief that God was well pleaſed with her in Chriſt, and hereupon her willingneſſe to dye, in aſſurance of going to Heaven.

5. Her care of her Children upon her firſt knowing of God: and her charging them not to live with their kindred, preſſing it chiefly with this, that *they ſinned not*, and that they *committed ſin, and were not puniſhed*: Oh holy and high attainment! to ſee an *evill in ſinning and not being puniſhed*. This was the great evill threatned. *Hoſea* 9. 14.

Application. What doe all theſe things declare? but this: That Chriſt hath made the *day of his power* to ariſe upon thoſe poor ſoules: In making them *a willing people*: And what improvement ſhould we make of this comment upon the work of the Lord, if not this or the like;

Firſt, To ſtudy and ſearch into the works of the Lord, to ſee how he counterplots the enemy in his deſignes: In making the late Biſhop perſecuting of the Godly tend to the promoting of the Goſpel.

Secondly, To take heed of diſpiſing the *day of ſmall things*. It being Gods way to lay moſt glorious workes upon little and deſpicable foundations: And to advance the Treaſury of the Goſpel in earthen veſſels, even to the ends of the Earth,

Thirdly, To be aſhamed of, and bewaile our want of affection to, and eſtimation of that glorious Goſpel, and thoſe great things of Chriſt: which theſe poor Heathens upon the little Glymmerings and taſts ſo exceedingly value and improve.

Fourthly,

Fourthly: Doth not the observation of the preceeding reports, clearly confirme the *Doctrine of the Sabboth*, and the *practise of prayer*: Oh tremble ye *Sabboth-slighters*, and *duty-dispisers*, Christ hath witnesses against you in *America*! Be ashamed ye pretended-*Men* and *fathers* in Christ for comming short of *Babes* and *Children*! In truth the very light of Nature will condemne you. Prayer in all ages (and that not mentall, bur verball, and expresse) hath been that by which the *Deity* hath been *agnized* and worshipped. The *converted Heathens* in *New-Eng and*, goe beyond you, O ye *Apostate Christians* in *England*!

Lastly, be incouraged to put to your helping hand unto the work of the Lord. And to that end,

1. *Arise ye heads of our Tribes in Old England*, and extend your help to further Christs labourers in *N.-England*. Rather steal from your sleep an houre, then suffer that good Ordinance to lye asleep so long; which if drawn into an Act, will exceedingly further this blessed work. Surely if you were petitioned to in the name of Christ, and his Gospel, to give money out of your own purse to exalt him in furthering it. Durst you deny it? How much lesse can you deny the passing of an Act to enable some to receive and dispose what others would gladly give. The work is so clear, that you need not many houres to debate it: And I hope you are so willing that I shall not need more words to presse it, only let me add this that as Ministers, so Statists do finde personall examples, the most powerfull motives to practick doctrines.

2. *Rouze up your selves my Brethren; ye Preachers of the Gospel*, this work concernes you. Contrive and plot, preach for, and presse the advancement hereof. Its cleare you may do much: Let not this be your condemnation, that you did nothing.

3. *Come forth ye Masters of money*, part with your Gold to promote the Gospel; Let the gift of God in temporal things make way, for the Indians receipt of spiritualls. If you give any thing *yearly*, remember Christ will be your *Pensioner*. If you give any thing into *banke*, Christ will keep *account* thereof, and reward it. You hear of what things are necessary in order to the advancement of that one *thing necessary*. Rest assured of this, what ever you give will be well and wisely improved. And as far as the Gospel is mediately advanced by your money, be sure you will be remembred.

But to winde up all, *Fal down O all ye who love the Lord Jesus: & bow your knees to his father & yours in his name, to prosper the progresse made of the Gospel among the Indians in N-England.* Pray that an effectuall door may be openned there. Remember Mr. *Eliot*. Forget not Mr. *Mayhew*, and all other that labour in the work. Pray for them that Christs work may prosper in their hands. Christ calls upon you by these Letters, and saith. *The harvest is great, but the Labourers are few, pray ye therefore the Lord of the harvest to send forth Labourers into his vineyard.* If you thus heare Christ, and obey his voice, you shall accomplish the end of this Appendix, and exceedingly rejoyce the heart of the Author thereof, who is

An unworthy Labourer in Christs work here, and an ardent desirer of further progresse thereof in New-England.

J. D.

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